

The Athenian Mercury.

Quest. 1. *Let two wheels be made of eighteen Inches Diameter, and one wheel of three Inches Diameter, fix 'em all upon the same Axle, placing the little wheel in the middle, then raise a Plain so high, that the little wheel may describe a Line in its Circulation, — Quere, what Reason do you assign for the little wheel's describing as long a Line as the greater one in equal time and Circulation?*

Ans. There's no reason in the world to be given, why it shou'd be unequal in its Circulation with the other, for its the lowest part of the wheels that makes the Line, this granted, take your Compasses, place the foot in the midst of the Axle, of one of the great wheels, and then with the same, describe a Circle from the Axle of the little wheel, and you'll find that most of the Circle will be Imaginary, only at the bottom you'll have a Segment of a Circle made out of the Plane, agreeable to so much of the Circle of the greater wheels; which Demonstrates that the Lines of Circulation must be equal, the little wheel having alway potentially the rest of its proportion in the plane.

Quest. *I am bound to a Master, who proves severe to me, and being discontented therat, and also troubled with a Scrupulous Conscience, I am Reduced to a great Weakness both in Body and Mind, and prejudiced in my Memory. Pray inform me the best way for a Recovery of my Health, the Settlement of my Mind, and the Restoring my Memory.*

Ans. Secure your Duty to your God, and that will reach you Content, and Consequently bring your Body into a good Frame again, and as to your Masters Severity, if you are not wanting in your Duty to him, get your Friends to deal with him on your behalf, if that Course won't take, the Chamberlain will set all to Rights, and do you Justice.

Quest. 3. *One who is considerably concern'd in the Stocks, both of the East India and African Company, can now dispose of his Interest at greater Rates, than he is assur'd they are really worth, desires your Opinion, whether in Conscience he may dispose of them, and thereby impose upon the Ignorant buyer, who is wholly guided by other Mens Actions, who know the real value of the Stocks, as well as the Quirists, and only buy and sell for Advantage.*

Ans. 1. *Thess.* 4. 6. Let no Man go beyond, or defraud his Brother in any Matter, because the Lord is the Avenger of all such.

Quest. 4. *Whether or no, or by what power can pretended Gypsies presage any thing.*

Ans. No more for the generality of them, than other persons, farther than by enquiring before hand, or speaking what's most likely, and such tricks. — Only some have been known to do such things as must be effected by the Devil, and therefore have contracted to him accordingly.

Quest. 5. *There's a young Lady who is Court'd by several Gentlemen; but her Affections are chiefly towards a person who makes no outward pretensions, lest thereby it may Frustrate both their Designs. Quere, whether she ought to entertain the said pretenders, since she does it only to amuse some about her, without any intention of having them, or what other Honourable Course can she take in this matter?*

Ans. She may Entertain 'em with all the Freedom and Respect that is necessary; but she ought not to give 'em the least Encouragement of a design to Marry 'em, because it may prove of ill Consequence as to their Unassuiness, and Malice may thereby ground something that may be Prejudicial to her Honour.

Quest. 6. *Whether or no is matter Divisible into infinite parts?*

Ans. Yes, it is Potentially, but not Actually, for there's nothing so little, but it might be made less, if the Eye was strong enough to discern it, and we had Instruments fine enough for such Subdivisions.

Quest. 7. *By what Criterion, can you Distinguish Sleeping from Waking.*

Ans. Read *V. N. Q.*

Quest. 8. *At the casting a Stone into the Water, pray what is the Reason of so many Circles, their Continuanee Extent and Cessation, and why such Figures, and no others?*

Ans. If the Stone be cast Obliquely, that way that it flies, it hath most power upon that equal tempered Element, and the Circles are partly Oval, and mostly beyond

the place where the Stone light first, because of driving the Water that way, which it mov'd it self; for tis impossible that there shou'd be a single Motion, as for Instance, Move a stick into a Flame, the Flame is also mov'd and separated, by Reason the Stick moving, thus the Air is expanded and scattered, when a Buller, Stone, Bird, &c. flies through it, and so in the Water (supposing the Water to be Stagnant, for it holds not in Streams, wherein the self-motion hinders the Effect, a Stone falling perpendicular, must necessarily separate the fluid Body, being heavier than it, and the Body being equally temper'd and fluid, it must necessarily cause an equal Motion of the surface circularly, the Center being the place where the Stone light. as for Second, Third, Fourth Circles, they are caused by the preceding ones, having left a hollow surface, when they were drove out by Compulsion, into such a Circular Motion, as for Instance, the first Circle being driven away, the Hollow out of which that was form'd, was immediately supplied with other Water; which coming in too vehemently into the Center, caused another fluctuation Circularly as before, and another, and so on till the surface of the Water was by little and little made level as at the first, the Extent and Continuance is from the greatness of the Motion, as being a greater Stone, and the Cessation happens, by reason the Causes that produced such Motion are lost, and why such Circular Figures, and not other Shapes, is from the Equality of matter worked upon.

Quest. 9. *In Gresham Collidge, are two Monstrous Thigh-Bones, (and as they say of Men) the one petrified, and the other putrified, pray the Reason of ones Petrification, and the others Putrification, and whether you believe them to be real Bones of Men, they being an Ell or more in Length, and as big as the Thigh of a large Man.*

Ans. The different reason of Petrification and Putrification, must be from the difference of places, where they have been formerly preserv'd; but that they are not too big to be Humane, we have great Reason to believe. See, *Vol. N. Q.* about Gyants.

Quest. 10. *Upon a Dispute betwixt two Friends, 'tis agreed that you are made the Arbitrator in this point, whether a Rock split into two parts, be two Rocks, or one Rock in two parts.*

Ans. 'Tis not quantity that constitutes Individuality, but Individuality is that which is so in its self, and divided from any thing else by a last Division; or that which is compounded of a Determinate Matter, and Form is Individuality. (*S. T. Aquin. 1. 4. q. 30. 4. c.*) and such is a piece of a Rock, which in it self is yet a Rock, for there is nothing wanting to make a little Rock, as truly a Rock, as a great one, quantity or magnitude are not concern'd in this Question.

Quest. 11. *Why does a drown'd Man Swim with his Face downwards, and a Woman with her Face upwards.*

Ans. They both Swim with their Face downwards, as has been very often observ'd, for the Bowels being full of Water, and lying not so near the back-parts, as the foreparts, they poize and draw the dead party upon their Bellies, unless some extraordinary accidents.

Quest. *A Gentleman has two Preferments proffered him, to be a Dancing-Master, or a School-Master, the Revenues of both are equal, and he is equally Accomplish'd for the performance of each, whether of these two Professions is more eligible, the party is resolv'd to be led by your Judgment, and therefore his Preferment being ready, a speedy Answer.*

Ans. Dancing and all other such Accomplishments seem to carry a greater Value with them, than they really have, nor that we suppose them troubles, or without their use, and we shou'd yet have a greater esteem for 'em, if too great expence of time was not required to attain them. Yet the Advantages of the Mind exceed those of the Body, being more Noble and Great, as coming nearer to God, and therefore the ends to attain 'em, ought to be prefer'd, if we lay the thoughts of another Life aside, yet even in this, Learning is more durable, for a Learned Man may be Wise, and Serviceable in Old Age, when an Old Dancing-Master loses his apprehensions, and begins to see he has lost his time, or at least been too Profuse and Lavish in't, as indeed that imploy does necessitate him to it. 'Tis the Happiness of a Rational Being, to know the best things, and to spend as little time as possible in Impertinent, Unnecessary Studies, for when the

the Account is made up, it will be afflicting to see the Total amount to nothing but Ciphers, or which is worse the Stock turn'd Debit.

Quest. What difference is there betwixt Acumen, Ingenium and Sal, and which most properly signifies Wit?

Ans. Acumen and Sal are Metaphorical only, the first coming from *Acus a Needle*, and the other signifies Salt, both which are very Emphatically expressive of Wit, as being sharp and quick; *Ingenium* is the most proper word, not being convertible to another Sense, though the other are not less Elegant.

Quest. 14. Whether Mr. Cowleys Negative Definition of Wit be at all to the purpose?

Ans. Those persons confess their Dullness, who cannot see that great Mans wit in every thing that he wrote upon, A Negative Definition may be witty enough in the manner of Expression, and so was his, though indeed 'tis not at all to the purpose, if Strictly consider'd, neither indeed do we believe he design'd it to be so, for it had been beyond the Rules of Fancy and Poetry, to lay down or Dispute upon an Hypothesis, which is always positive (and never Negative) for to say a thing is to the purpose, when it is not at all, wou'd be absurd; Negatives are not without their use, but more necessary for Poets than their Contrary from this Reason, the Fancy has a larger Scope about things which are not, than things which are; for a Definition of wit, see the Search after wit, lately writ by a Modern Hand.

Quest. 15. Whether Israel passed overthwart the Red-Sea? What is the breadth thereof, from one side to another, or whether Israel coming out of the Sea, Arrived and Landed at the self same side of the Wilderness, from which they departed, when they entered the Sea?

Ans. They went into the Sea by Migdol, and came out again on the other side in the Wilderness of Shur, according to Threnot, it is not above eight or nine Miles over in any place whereabout they went over; they could not come out again on the same side they went in, because the Tide was turn'd upon the Egyptians, which were behind, which also made that part of the Sea which they had past, as it was before, or according to the Text, and the Sea returned to his Strength, so that the Sea must have been divided twice for 'em, to have come out again upon the same side.

Quest. 16. Whether a Parent unreconcil'd to their Child, can be a worthy Communicant at the Lords Supper?

Ans. We ought to know the Childs faults, if it be such a one as an Habitual ill Course, not to be Reclaim'd by Counsel, nor any other means, a Reconciliation in such a case argues a patronizing of the Childs Wickidness; but if a Child after ill Actions, Reclaims and Desires Reconciliation, the Parent is oblig'd to be Reconcil'd, yet with such a Caution, that there is no need to shew any great Favour or Kindness, till there be sufficient Testimonies of Amendment. Let the Parent Imitate God Almighty, both in Pardoning, and denying Pardon, I mean, let him behave himself to his Child, as God does to his Children, and no doubt but such Parent as to that particular, may always be a worthy Communicant.

Quest. 17. Why a vau't is colder in Summer than in Winter.

Ans. 'Tis a Mistake grounded upon the Change of our own Bodies, put your Hand into cold Water, when you are very cold, and 'tis not much uneasy to you, but put your warm hand into the same Cold Water, and you will feel a very Sensible Difference. — This Question is much of the same Nature, as that of the Heat of Spring-Water in Winter time, and has the same reasons for its appearing to be so, the Air pierces not far into the Earth, whether Cold or Warm, therefore it has but little power of the Waters under the Earth, or the Air in Vaults and Cellars, which is always of the same Coldness or Warmness, as the Earth is, that lies so deep.

Quest. 18. Whether it is possible for a Child born without a Navel, to live.

Ans. Yes, when it is found that a Child can be born without a Navel, which never yet was, for the use of the Navel is to continue it to its Mother, and by the Vessels thereof to convey its Aliment and Sustentation, which Vessels are, 1. the Umbilical Vein, or a Branch of the Porta, implanted in the Liver. 2. Arteries arising from the Iliacal Branches, by which the Infant receiveth the purer portion of Blood and Spiritus from the Mother. And 3. The Urach's or Ligamental passage derived from the bottom of the Bladder, whereby it dischargeth the waterish and urinary part of its Aliment, now these things being so necessary for the living in the Womb, so a Child cannot be without 'em, and if so cannot be born without 'em, though their use ceases at the Birth.

Quest. 19. Why the Blood of all Animals is of the Tincture of Red?

Ans. From the perfection of Digestion, and some Blood is Redder than others from the abundance of Natural Heat.

— The Ancient Philosophers assigned four Colours, answering the Elements, viz. Black to Earth, White to Water, Yellow to Air, and Red to Fire, for discovering the Causes of whose Diversities they prepared a matter, which by the Degrees of Fire, they pass through all the Colours of Nature, and perceiv'd sometimes in their Vessel, what they call'd the Peacocks Tail, Representing all Colours in one single Matter, whence they Concluded the variety of Colours, proceeded from that of External Fire, moving the matter more in one part, than another: Hence it is, that those sides of Apples Pears, &c. are redder upon that side which is towards the Sun, than the other side, — and thus your Gilders at this day, according to the Degree of their Heats, can raise a Black, White, Yellow or Red upon their Work; Now External Heats having such effects, I see no Absurdity in laying the same Rule for Internal Heats, or Diversity of Digestions.

Quest. 20. You are desir'd to resolve this Query, why the Horns of Bulls are not longer and larger than those of Oxen, seeing those of Rams are larger, and longer than those of Weathers, if it be from Castration in one, why should it not produce the like effect in the other?

Ans. You are desir'd with all other Querists, to look over the Index of Questions in the first Volume, and what have been writ since, for sometimes we receive three or four Letters for such Questions as are already sent, for the Solution of this, See Vol. — We have received several more questions about the Soul, which are already answered Vol. 2. N.

Quest. 21. A Writing upon Paper of great Concern, being sent from a Remote part to London, and accidentally a Bottle of Ink falling upon in, dry'd thereupon, Query, what Remedy to make it Legible.

Ans. 'Tis to be feared, there's none at all; there's one Mr. Raven that formerly lived near the Pump in Chancery Lane, and now lives at the East-India House, an Accomptant there (as I take it) who knows as much of that Secret, as any body I ever heard of, but I doubt his Art only helps to take off all the Ink off the Paper, and if so, the Writing goes with the rest.

Quest. 22. What are we to think of the Kings of England, who by their touch, only cured the Evil?

Ans. They healed not themselves, but God, — according to the Words used by the Bishop, viz. the King Touches, but God Heals, so that we ought not to ascribe such Cures to any Natural Causes, though in History, we meet not only with private persons, but whole Families that have a particular gift of healing such and such Distempers, and of others that could inflict such and such Distempers; of the last, it is Related of the Psylli, Tribales and Illyrians, who bewitcht whom they toucht, and Philostratus makes mention of one in the Life of Apollonius, who killed with his very Aspect as the Basilisk does; of the former, Visspasian as Tacitus affirms in his fourth Book of his Histories, restor'd to a blind Man his Sight, Adrian as Aelius Spartianus Relates, Healed a Man born blind, only by touching him, and Plutarch, mentions that Pyrrhus King of the Epirotæ, healed all that were troubled with the Spleen in his time, by touching their Spleen with the great Toe of his Foot, of which Toe there was a far greater Opinion conceiv'd after his Death, in that it was found intire, and not Consum'd by the Fire, as all the rest of his Body was; 'tis Related that the Family of St. Hubert in France, Heal such as are bitten by Mad Dogs: In Italy the Families of St. Paul and St. Catherine, do as strange things, the first curing the Stings of Serpents, and the last Cure burning, and handle burning Coals themselves, without any hurt at all. In Spain the Families of the Saludators and the Ensalmadores have the gift of healing many (otherwise) incurable Diseases, only by touch, some of which Instances being done by ill persons, 'tis suppos'd were assisted by the Devil, God Almighty sometimes permitting strange things to be done for secret Reasons, best known to himself.

Quest. 23. What is the Reason that a Maggot put into a Box and kept for some time, will turn into a fly?

Ans. They are at first a sort of an Egg, dropt by flies upon Carrion, &c. which by the Heat of the Sun are hatcht, until they vivifie, only with this difference from the Eggs of Fowl, these are hard before they are laid, but those of a fly are soft, till they begin to be ripe, when all of a sudden, they become hard, and by their own heat, are perfected, till they break the Shell, and come forth flies. So that they have a sort of a double Life, one in the Egg, and another out, active in both.